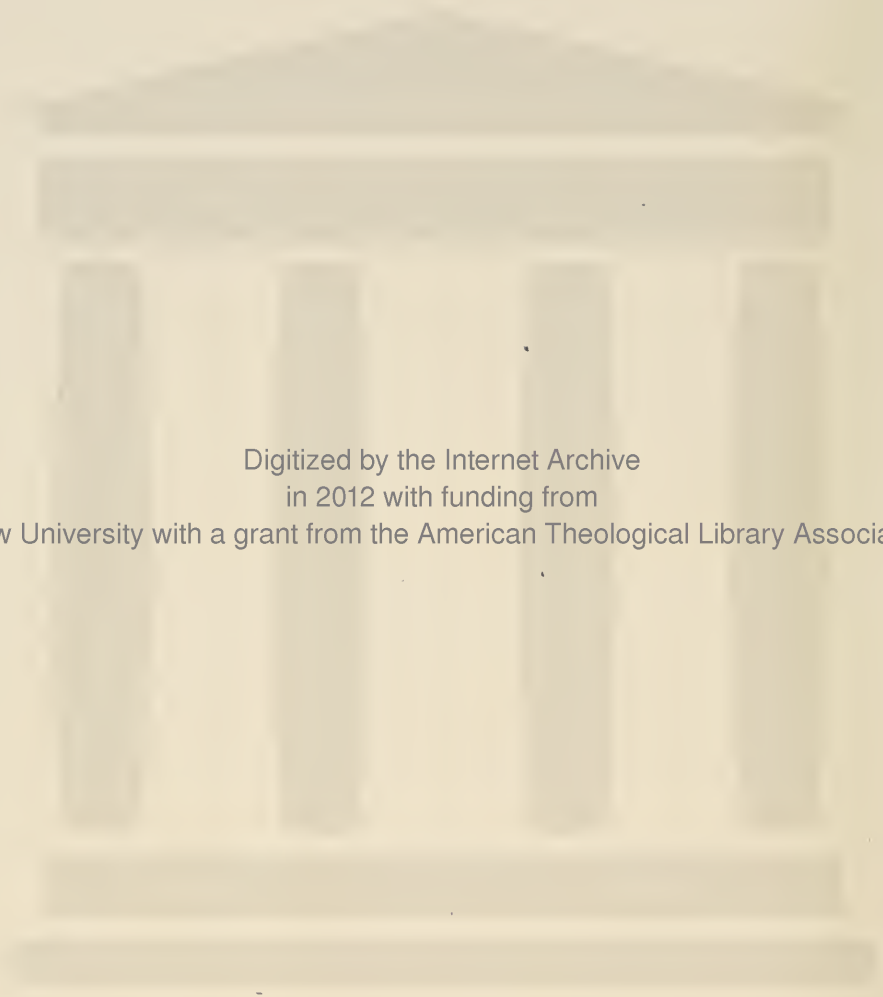


PAGEANT

OF HOME MISSIONS
AND CHURCH EXTENSION





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EDITORIAL DEPARTMENT

Division of Education and Cultivation

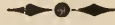
Board of Missions and Church Extension

THE METHODIST CHURCH

150 Fifth Avenue

New York 11, N. Y.

PAGEANT OF HOME MISSIONS AND CHURCH EXTENSION



To travel across our various states and in our outpost territories and view Home Missions and Church Extension therein is to witness a constantly changing scene. Most of us expected that Methodism's church members and constituents would settle down after the upsets of wartime living, but this has not been the case in large areas of America. Those who have seen the effects of migrations of people upon all of life, and especially upon spiritual values, recognize that a great responsibility rests upon the spiritual agencies of the nation.

The building of new industries in urban and rural sections and the construction of countless new homes have placed added burdens upon already overstrained resources of personnel and finance. When the church is able to discern the trends and the opportunities, the response will be commensurate to the task. Unless we lengthen cords and strengthen stakes for the salvation of mankind, we will not be true to the challenge which God flings in our faces by revealing our country's great need.

In manifold ways Methodism serves America through the Division of Home Missions and Church Extension. To take even a cursory view of that far-flung enterprise is to witness a veritable pageant of benevolent service.



Photo by: Long's Photo Service, Norfolk, Virginia

Today, years after the end of the war that uprooted them from their homes, tens of thousands of displaced American families still cannot find proper housing. Either they double up with friends or relatives or live in cramped quarters of trailers such as these.

DISPLACED PERSONS

During World War II there occurred a mighty migration among our civilian population, as millions moved over the country to the various war-born industrial centers.

In general, the migration was from the rural to the urban areas—from town and country to city. The drift cityward has been going on for a long time, but the war accelerated it into a mad rush, as whole families sought the war industries and their high wages.

The West gained two and a half million people, an increase of 17.8% in population, and the South gained one and a third million, or 3.3%. All the other divisions lost. The Northeast lost 1,650,000, or 4.6%, and the North Central States lost 1,300,000, or 3.3%.

Twenty states and the District of Columbia gained, while twenty-eight suffered losses. California led the advance by gaining nearly two million people (26.6%). The greatest numerical loss was in New York, which decreased 850,000, or 6.3%. Other great gains were made in the following states: Virginia, 520,000; Florida, 470,000; Texas, 460,000; Maryland, 306,000. Heavy losses occurred in these states: Pennsylvania, 653,000; Minnesota, 283,000; Iowa, 268,000; Oklahoma, 271,000; Kentucky, 215,000.

The percentage gains and losses are of greater significance. In this respect Nevada led with an increase of 41.9%, followed by the District of Columbia (39.7%), Arizona (27.9%), California (26.6%), Florida (24.8%), Virginia (19.5%), Washington (18.4%).

On the other hand, the heaviest percentage of loss was in North Dakota (17.7%). Other large decreases occurred in Montana (16.9%), Vermont (13.4%), South Dakota (13.1%), Oklahoma (11.6%), Iowa (10.6%), and Minnesota (10.2%).

City Areas Jump Up

Great gains were made in spots. In the states which report losses, there have been increases—sometimes very large—in certain limited areas. All the states which report gains owe their increases to a few cities, the towns and rural areas having decreased.

Alabama lost, but Mobile gained 60.9%, the nation's biggest boom. Kansas lost but Wichita gained 36.0%. Ohio and Kentucky both lost, though Dayton gained 14.6% and Louisville 12.7%. Here are some of the large increases in other metropolitan areas: Norfolk, 57.1%; San Francisco, 42.9%; Charleston, S. C., 37.5%; Savannah, 28.9%; Portland, 24.0%; Beaumont-Port Arthur, Texas, 22.7%; Corpus Christi, 22.4%; Columbus, Ga., 22.2%. Macon, Ga., 21.5%; Tacoma, 20.6%.

Many such increases occurred in the large cities throughout the country. In some cases the numerical increases were greater than in some of the places mentioned above, but the size of the communities kept the percentage growth at a lower figure. For example, Los Angeles and San Francisco each gained more than 375,000 inhabitants and Detroit gained 288,000.

The above increases were all in what the census classified as metropolitan countries, or those having more than 50,000 people. Even more noticeable increases occurred in the smaller counties. Warwick County, Virginia, increased nearly 200%. Bay County in Florida more than doubled in population, and so did Moore and Orange Counties in Texas. Jerome County, Georgia, increased 93.1%. Hardin County, Kentucky, gained 40.2%. In North Carolina, Graham County increased 81.9%, New Hanover 65%, and Onslow 53.1%.

The Problem Perpetuated

All of the above was a war-time phenomenon, and the figures cited are not applicable today. Many of the swollen communities have been deflated.

But multitudes have remained in the industrial centers. Multitudes have gone to other centers. They have not returned to the small towns and rural areas from which they came originally. The rural churches have been weakened because they left, and the city churches have not been strengthened because the newcomers did not join them.

Thus a home mission and church extension problem has been created at each end of the line. Many of the millions who migrated under war conditions, no matter where they are now, are displaced persons.



The Section of Church Extension promotes the building of churches from coast to coast and in the outpost missions.

CHURCH EXTENSION

It has been reliably estimated that the churches of America will spend \$100,000,000 during the next quadrennium for new buildings.

That advance is of tremendous importance, for in the Christianization of America or any other country the building and maintenance of adequate houses of worship and service takes first place.

The responsibility for aiding and overseeing this building advance rests with the Section of Church Extension, which loans or donates money to church groups throughout the country for use in building new churches and parsonages and repairing old ones. But also, and even more important, perhaps, is the expert guidance Church Extension gives to churches in the conducting of local fund campaigns. In addition the section operates an architectural service and has charge of the disposition and care of abandoned property.

Of the \$100,000,000 that will be spent for new church buildings during the next four years, individual churches will raise \$70,000,000. This means that approximately \$30,000,000 must be financed outside the local church.

The wisdom which was used by leaders of the past in securing and setting up Church Extension loan funds has been applied in keeping them intact. The funds are wisely administered and therefore give the maximum aid. And, as always, the Section of

Church Extension stands ready to help any individual church discover and utilize resources of which it may be but dimly aware.

If the churches to which Church Extension has made loans meet the amortization schedule, the total loan and donation resources available for the period will not exceed \$12,000,000. Therefore, part of the service is in the guidance of local groups in financing their own building programs.

The work of Church Extension is administered through two offices, one in Louisville and one in Philadelphia. The Louisville office administers the work in the Southeastern and South Central Jurisdictions, while the responsibility for the Northeastern, North Central, Central and Western Jurisdictions rests with the Philadelphia office.

The Loan Funds come from both the Kentucky and the Pennsylvania Corporations and contain a total capital of \$10,218,199.73 as of May 31, 1947. Of this amount, \$1,661,159.95 is subject to annuity and \$514,899.52 is held by the Kentucky Corporation for the Conference boards in the Southeastern and South Central Jurisdictions.

Also included in this total is \$471,972.40 listed as "Undesignated Surplus," which is a fund of the Pennsylvania Corporation. Prior to 1944 this item was transferred to the Revolving Loan Fund, but since then it has been made available for donations at the discretion of the Board. Against the \$471,972.40 mentioned above, grants have been made in the amount of \$229,894.58 and this amount is in the process of being administered.

The two offices of the section have attempted to meet the challenge of Church Extension through these loan funds by providing the following assistance for the four years ending May 31, 1947:

	<i>No. of Loans</i>	<i>Amount</i>
Louisville Office	273	\$1,731,995.00
Philadelphia Office	430	3,965,313.07
	<hr/>	<hr/>
Total	703	\$5,697,308.07

In other words, the Section assisted in the construction of 703 churches and parsonages by providing loans totaling \$5,697,308.07. The real significance of these figures is not apparent until it is realized that approximately seventy per cent of the above amount has been loaned to churches within the last two years, and for the final year, June 1, 1946, to May 31, 1947, 342 loans for a total of \$2,469,170 were made.

During the war years, when building was heavily restricted, the demand for church loans was at a minimum. Since the removal of the restrictions, the need for new buildings is apparent and the demand for church loans is increasing. But, the fact is that the resources of the section's combined loan fund are not sufficient to meet the needs. During the four years in question, in the years when it was difficult to build, the churches turned their energies toward the liquidation of previous indebtedness.

The Outpost Churches

Puerto Rico, Hawaii, and Alaska have been recognized for their national and missionary importance. In spite of the outstanding aid rendered these outposts in the past, the need has not been met. The plans for Puerto Rico calls for the rebuilding

or enlarging of existing churches at a minimum cost of \$250,000. The newly purchased experimental farm on the Island of Vieques will be developed and another will be purchased on the main island. Methodist work at the church adjacent to the campus of the University of Puerto Rico must be strengthened.

In Hawaii, new communities that are springing up present a strategic opportunity for Church Extension. In this "paradise of the Pacific," where a great experiment in brotherhood is taking place, the need for more adequate church facilities is pressing. Several significant purchases have been made recently, one of the most important being a camp site on the windward side of the Island of Oahu, and at least a dozen building projects are in contemplation. The Methodist Church has been a pioneer in the inter-racial churches, and the results for Christian brotherhood are not yet apparent. Careful administration is essential if Methodists are to meet their share of this tremendous responsibility.

In Alaska, where practically all Methodist churches are in isolated communities, the need is great. Changes are taking place which may affect our missionary strategy. At least a half dozen building projects are planned to be built during the next quadrennium, one of which probably will be an entirely new church.

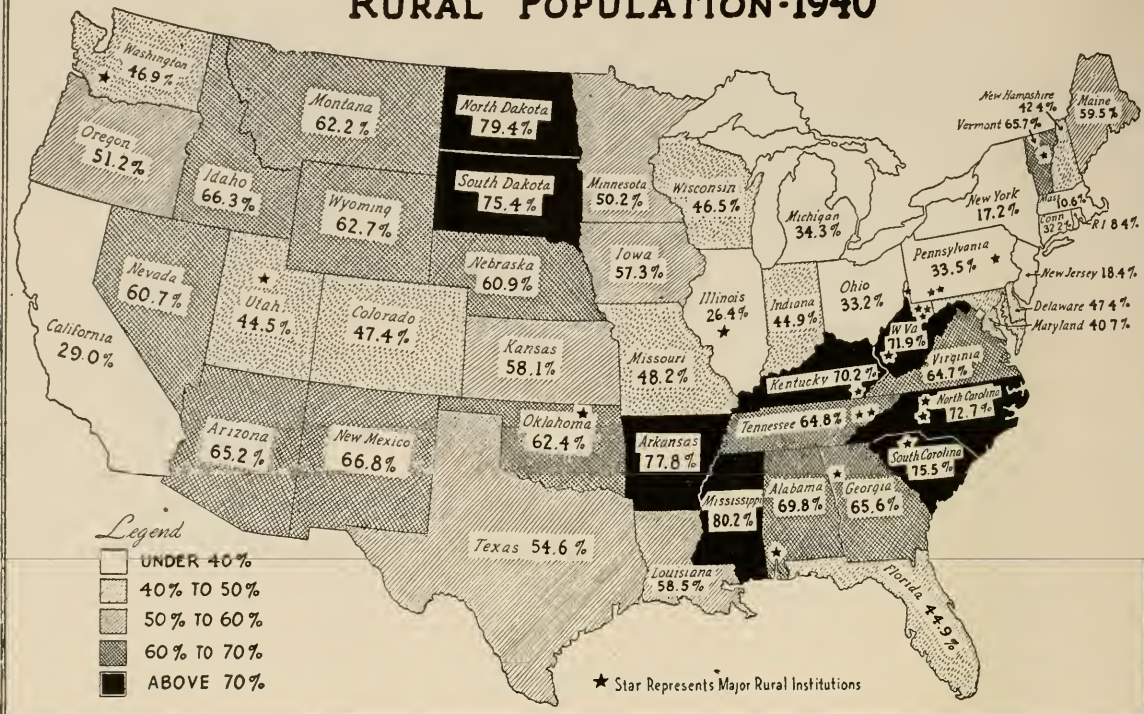
Among Negroes

For many years the Section of Church Extension has provided significant aid in the building programs of the Central Jurisdiction. In spite of this assistance, the nineteen Negro conferences have far too many store-front and basement churches, in addition to the hundreds which are practically falling apart. The Department of Finance and Field Service has helped to correct this condition and its staff plans renewed efforts. The migration of the Negro to the West Coast has given the church an opportunity to assist these new groups in finding proper places for worship and religious instruction.

In addition to all these needs for the extension of the church, Methodism has a great stake in the 76 Indian projects (56 of which are in the Oklahoma Indian Mission), in work among Spanish-speaking people, Oriental groups and the great polyglot sections of our cities. All these groups are moving toward self-support. The next quadrennium offers us our greatest opportunity to serve.

Church Extension involves related responsibilities. The establishment of new churches means the employment of pastors, and more often than otherwise there must be missionary aid in the payment of salaries for a certain period. Because Church Extension and Home Missions grants are thus closely related, they must be synchronized. Together the Section of Home Missions and the Section of Church Extension have come to grips with a mighty problem.

RURAL POPULATION-1940



METHODISTS IN TOWN AND COUNTRY

When Francis Asbury came to America to lead the Methodist movement he found the preachers sticking close to the cities. "I am dissatisfied," he wrote in his *Journal*. "My brethren seem unwilling to leave the cities. I think I shall show them the way." He mounted his horse and became the Prophet of the Long Road. He rode his horse a quarter of a million miles, preached 16,000 sermons, and saw Methodism increase from a little group of 2 preachers and 15,000 members to a body of 700 preachers ministering to 211,000 members. Then he died as he lived, on the road.

Christianity in the Roman Empire began in the cities and moved into the hinterland. Methodism in America reversed the process by evangelizing first the rural sections.

That was sound strategy in a day when the nation was almost wholly rural. It remains sound strategy today, when the nation is already more than half urban and the movement toward the centralization of population is continuing. For the country feeds the city and the city church, and the town and country churches have produced most of the preachers and missionaries of Methodism.

Rural America

The census of 1940 reported 74,423,702 people in urban areas and only 57,245,573 in rural areas, indicating that the country is about 40% rural—according to the census definition of that term. But a glance at the map will show that more than half the states are predominantly—more than 50%—rural. The South remains heavily rural—and so do several states in the North Central and Northwestern regions.

Not all "rural" people are "country" people. There are only 30,216,818 "rural farm" people. There are 27,029,385 classed as "rural non-farm" folks, mostly small town residents. There are 330,723 persons classed as "urban farm" people, probably gardeners or truck farmers in city areas and absentee landlords of "factory-sized farms."

Town and Country Churches

The U. S. census classes as rural those areas having fewer than 2,500 inhabitants; all communities with more people are regarded as cities.

But many towns with more than 2,500 people are essentially rural in character. They are far from large cities; they depend on the surrounding agricultural territory for support; their people came from the country; and they have a rural background and psychology. When these facts are considered, America is not really as "citified" as the census figures indicate.

For purposes of missionary administration the Church does not use the terms "rural" and "urban." Its department of "city work" deals with communities having 10,000 or more inhabitants, and its department of "town and country" deals with the smaller places.

In 1940 there were 1,074 centers having more than 10,000 people, and these had a total population of 62,554,761. In that year 69,114,514 persons lived in the town and country areas. This was nearly 52% of all the people in the United States.

The Methodist Church, if not "rural" in the meaning of the census, is a denomination of the towns and country. Recent studies indicate that 65% of its members, 35,000 of its churches, and 67% of its pastors are in places having fewer than 10,000 people. Anything, therefore, that affects the towns and the open country is of very great importance to The Methodist Church.

Economic and Social Changes

Plans for the new day in rural America must take into account the degree of economic and social change in rural life; for example, the part that the mechanization of farming is playing in relation to the size of farms and the farm population. In the past twenty-five years, the average size of farms has increased one third—from less than 150 acres to nearly 200 acres. During the same period, rural population decreased.

The decentralization of industry, however, has brought another very important change to rural life. For example, a nationally known canning company recently purchased a large acreage on the West Coast, and now is in the process of building a plant. Hundreds of homes soon will be under construction in this area and a rural community is presented with a new challenge and a need that can be met only by assistance from the Board of Missions and Church Extension.

In some sections, decentralization of industry and the construction of government irrigation projects will result in the opening of new areas to agriculture and increased opportunities for the family-sized farms. Irrigation of $6\frac{3}{4}$ millions of acres of land plus supplemental water supply to $9\frac{1}{2}$ millions of acres within the next twelve years is held forth as a reasonable estimate.

The following excerpt is taken from a letter of a North Dakota district superintendent: "Without doubt, North Dakota's program of development in the next ten years will make it one of the greatest states in the Union. Men already are at work on the dams. Five new towns have been started."

The government points out that the greatest increase in population took place recently in the rural non-farm areas. At the same time, we are aware that in many areas of the nation, rural population has been on the decline. This has been due to a shift of population to villages, towns and cities, larger financial returns for workers in industry, poor farming practices resulting in impoverished soil and declining land values. It has been estimated that in the past two hundred years of American life, we have lost three inches of topsoil from an average of nine inches. Secretary Anderson of the Department of Agriculture reminds us that "we cannot produce plenty from impoverished, gully-gutted acres from which the essence of life has escaped. The war not only slowed down soil improvement, but forced farmers to use their land in dangerous ways."

With the production demands now facing the American farmer, a new dust bowl may be in the making. Now, as never before, we need to preach the gospel of soil conservation. Not only are we concerned with the farmer and the farm community, but also with those who work with the natural resources, such as mining, forestry and fishing. These folk also are our responsibility.

For many years the Division has served in two great mountain projects at Henderson Settlement in Kentucky and Pittman Center, Tennessee. Recently a third has been opened in Arkansas.

Our mountain missions have operated long enough for us to observe the total impact upon the communities they have served. To say lives have been changed is inadequate. The work goes deeper.

Homes have been changed, ideals remade, community activities directed into new channels, modern buildings erected. The comforts of life have been added to barren existence, diets and health improved, law-breaking and crime decreased. Education and religion have worked hand in hand to leaven the entire life of the people. The church can take increased faith in its belief that fellowship with Christ enriches the total life of man, as it surveys our mountain missions.

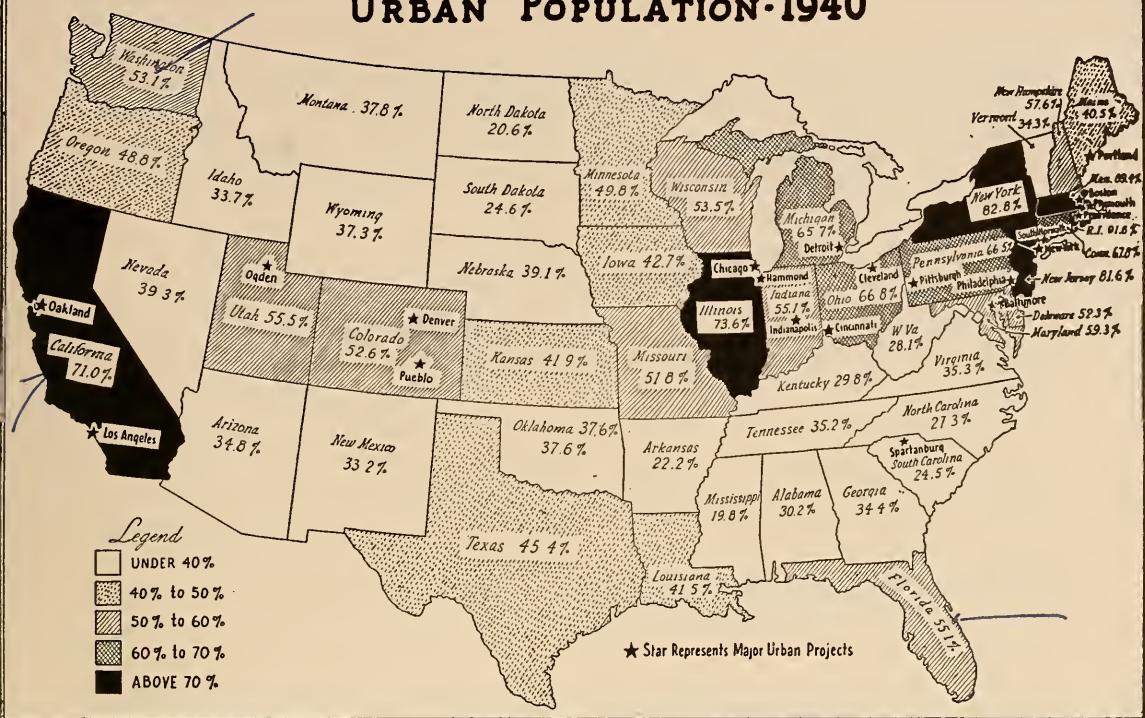
Some Developments

The opportunities of rural life have laid a burden upon the Methodist conscience and the church is aroused as never before. The General Conference of 1948 made some significant pronouncements and enacted some important legislation bearing upon the town and country church.

Outstanding in the field of study was the National Methodist Rural Life Conference at Lincoln, Nebraska, led by Bishop William C. Martin. Church publications termed it one of the most significant and representative meetings ever held by The Methodist Church. Every section of the nation was represented. For three days study groups delved into the problems of rural life in America today. The best authorities on rural life in America were summoned as resource leaders. More than 2,000 workers were in attendance. Out of their deliberations and exchange of experiences have come a new understanding of the place of the church in the rural life of America today.

The findings of the conference, which serve as a pattern for action, have been used as the basis of missionary study in the book, *The Church in the Rural Community*, under the authorship of Bishop William C. Martin.

URBAN POPULATION-1940



CITIES AND THEIR RELIGION

The map shows the distribution of our urban population—persons living in places having more than 2,500 people—according to the census of 1940. Since that date there have been shifts of population from the rural areas to the metropolitan centers and the actual figures have been materially changed. The map, therefore, gives only a general picture at the present.

The Growth of Cities

From 1940 to 1947 the population of the United States increased 10,392,000 or 7.9%, which represents a larger increase than the ten years between 1930 and 1940. The increase of the population under five years of age, during the past seven years was 36.2%, which is four times greater than the total population increase. Seven years ago, there were 74,424,000 people living in our cities; today there are 83,263,000. The increase of population in communities adjacent to cities has been from 27,629,000 to 30,896,000, or an increase of 14.3%. This means that there are living today, in cities of America and in communities adjacent to them, 114,156,000 out of a total population of 143,311,000.

In 1790, when the first census was taken, 95% of all our people were in rural sections. One hundred years later considerably more than two-thirds of them still remained there. But the cities had begun to grow rapidly by that time. In 1880 the urban population was 28.6% of the whole; in 1890 it was 35.4%; in 1900, 40%; in 1910, 45.8%; in 1920, 51.4%; in 1930, 56.2%; in 1940, 56.5%. The small percentage increase between 1930 and 1940 was due to the economic depression, for hard times always send people

scurrying back to the farms. The war boom drew millions to the cities, and at the moment the percentage of people there is considerably higher than the 1940 figure.

In 1790 only six places in the United States had a population of more than 8,000. By 1940 there were, as above stated, 1,074 with more than 10,000, and 91 had more than 100,000.

Influence of the City

The influence of cities on every phase of American life is even greater than the statistics indicate. In many respects they dominate the nation. They determine the outcome of national elections. They control the money and the industry of the country.

In subtle but powerful ways the city influences the millions who do not live there. They may regard themselves as town or country people, but from the city they get their newspapers, books, fashions, radio broadcasts, motion pictures, motor cars, and ideas. They go to the city in droves, but their visits are never returned. The small daily papers which circulate in the towns and villages print columns written by city people about city doings—gossip about Hollywood and Broadway, theatres and night clubs, in no way related to the real interests of the readers.

They send their children to city colleges. Their preachers, teachers, doctors and lawyers are all city trained. Thus the city casts the spell of its influence over the most remote sections of the land and molds the psychology of all the people.

The big city is glittering, glamorous, seductive and dangerous. Its influence upon our national life is both good and evil. It offers wonderful cultural advantages, but it also holds insidious menaces to our security, health, happiness and morals.

It spends more upon health, but has relatively more sickness and death. One-fifth of all the people on relief during the depression were in the ten largest cities, though these cities controlled the wealth of the nation. There are seven times as many robberies in big cities as in small ones. In large cities 188 out of every thousand have police records; in small centers only 94. Cities with a million people pay 60 cents per person annually for police protection; cities having 30,000 or less pay only a dime. Yet crime is more prevalent where protection costs six times as much.

In the great cities the foreign immigrants and their children concentrate. There the "isms" contrary to our democratic traditions flourish. There Protestantism is weakest: there Roman Catholicism, Judaism and alien cults are strongest.

Religion in the Cities

In the first century Christianity was first established in the cities and then moved out into the provinces. In America the procedure was exactly opposite. There were no cities in the early period of our history and the preachers followed the frontier. The important denominations were firmly entrenched in the rural areas and then moved in to the expanding centers of population.

Protestantism has always felt the effect of this procedure. Its psychology, methods and programs were and are rural in character. The development of a city psychology and methods adapted to the great population centers has been a long and difficult process. To this day its city churches are for the most part country churches moved to town; their messages, methods and objectives are rural in character.

This was not the case with non-Anglo Saxon religions, for our immigrants settled almost exclusively in the cities and brought their churches with them. As immigration increased these groups flourished, and the cities became and remained the strongholds of Roman Catholicism and Judaism.

Four-fifths of all our Catholics and nine-tenths of our Jews are found in the cities now.

A study of the fifty largest cities in the United States shows that the Roman Catholic Church ranks first in forty-one of them, and second in three others. In spite of the relatively small number of Jews in the country, they are the largest religious group in one and the second largest in thirty such cities.

Protestantism ranks first in only eight cities. In six of these the largest groups are the Negro Baptists.

Protestants have generally failed to win the cities. They are failing today. The causes of this failure are many but three are basic:

1. Protestantism has not evangelized the immigrants, and these groups have been and are dominated by Catholicism, Judaism, Eastern Orthodoxy and various alien racial bodies.

2. Protestantism is more and more losing its appeal to the dispossessed and uncultured millions, and thus has provided a fertile field for the small and vagrant sects and "store front churches."

3. Protestantism has not developed a city psychology and technique, and has not even been able to gather in the rural Christians who move to the city.

Methodism in the Cities

Methodism has not been conspicuously successful in the large American cities, although it has great churches in all of them. Although it is the largest Protestant body in the nation, among the fifty largest cities it ranks first in only one, second in six, and third in twelve.

If Methodism is not a rural denomination in the meaning of the census, it certainly is and has always been a denomination of the smaller places. Two-thirds of its members, five-sixths of its churches, and two-thirds of its pastors are in places having fewer than 10,000 inhabitants.

Here is a challenging situation, in view of the increasingly large importance of the great cities in American life. No system of religion, no pattern of ethics, has the slightest chance of becoming dominant in America unless it dominates the large centers. And Protestantism is not dominating them. They are controlled, religiously speaking, by Catholics and Jews.

It is clear that an outstanding need of American Methodism is the development of a more adequate policy of city missions.

Alert to the Problem

Early in 1948 the Department of City Works brought together a number of city pastors for study and counsel in Columbus, Memphis, and San Francisco. The interchange of ideas and methods of work enriched the approach to the intricate problem of the church in our cities.

Never in our history have cities grown with such rapidity. Detroit, Houston, Los Angeles and the San Francisco Bay Area afford unparalleled examples. In these areas

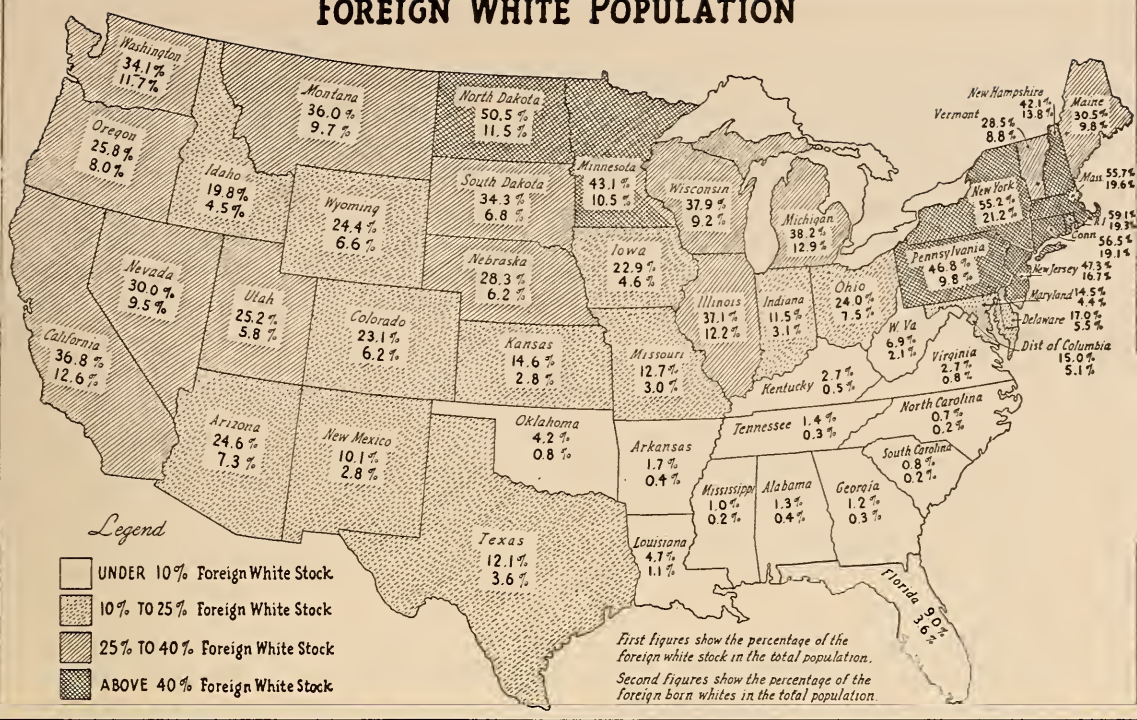
of change, the district and conference strength are wholly inadequate to keep our church abreast of developments. Only a strong and aggressive national policy supported by the whole church can meet the situation.

As racial groups break down or are absorbed in the changing American city, new divisions emerge based on economic levels and social positions which prevent the cities from achieving the unity they need. Many city congregations are having a struggle to live.

The Department of City Work enters these fields with research and surveys, planning conferences, experienced counsel and financial help in institutional programs. We have discovered that juvenile delinquency mounts as the churches decrease in strength. Reports reveal striking facts concerning the relation of an adequate church program to the total life of a city community.

"Displaced persons" is a much-used term, but it is very descriptive. It is estimated that the cotton picker alone will set adrift one million people during the next five years. A large percentage of these will migrate to the city. The Methodist Church has a stake and a duty in this upheaval. The census indicates that seventeen per cent of the people migrating to the West Coast during the early war years were Methodists, but the increase in membership in this area does not indicate that they entered our churches in their new homes. Where are these people? What has the church done to find and serve them?

FOREIGN WHITE POPULATION



THE IMMIGRANTS

There are in the United States 34,576,718 persons whom the census classes as "foreign white stock"; they or at least one of their parents were born in other lands. They constitute about 27% of our total population.

Of these, 11,419,138 persons are foreign-born, about one-third of the total.

These immigrants came from everywhere. The largest group, 11,433,769 or one-third, came from Central Europe—Germany, Poland, and that part of the world. More than one-fourth, 9,487,691, came from Northwestern Europe—British Isles, Scandinavia, France and thereabouts.

The largest groups are the Germans (5,236,612), Italians (4,594,780), Poles (2,905,859), Irish (2,788,187), Russians (2,610,244, and Canadians (2,001,773).

Uneven Distribution

This foreign white population is not evenly distributed over the country. While there are a few in each state, in general they are concentrated in the northeast corner, in the central north along the Canadian border, and on or near the Pacific Coast.

There are very few in the South—in the Carolinas, for example, they constitute considerably less than 1% of the population. On the other hand, more than half the people in Pennsylvania (59.1%), Connecticut (56.5%), Massachusetts (55.7%), and New York (55.2%), are of foreign birth or parentage.

There are more than seven million in New York—nearly five million in New York City. This one state contains more than one-fifth of all the foreign white stock in the United States.

Three-fourths of all the Mexicans in the United States are in Texas and California. The Scandinavians are in the northern tier of the central states; there are half a million in Michigan alone, and nearly half of the whole group are in Minnesota, Wisconsin, Michigan, Iowa and the Dakotas.

The Italians prefer the northeast; three-fourths of them are in New York, Pennsylvania, New Jersey, Massachusetts and Connecticut. There are a million and a half in New York alone—of which more than a million are in New York City. The Russians and the Poles congregate in the same region.

In Our National Life

The merging of newcomers into our social structure involves some difficult problems. Those from English-speaking lands present no difficulty. They speak our language; they inherit our democratic way of life. They also are largely Protestant.

The Germans make industrious and law-abiding citizens. Probably half of them are Protestants. Their political traditions are not always according to our democratic pattern, however.

Others are Catholic—Roman or Greek—and do not fit so well into our social system. Nor do they always understand or appreciate our democratic ways. They do not adjust so easily or secure an economic foothold so quickly. From the second generation came a large proportion of our criminals. On the other hand, this group, largely Slavs and Latins, have made invaluable contributions to our country.

We Have Done Much

The Methodists have done much for the immigrants.

Take one example. They established a mission for Scandinavian seamen on an old ship in New York Harbor—called "Bethelship." There Jennie Lind was converted. The men converted on this ship established Methodism in Norway, Sweden, Denmark and Finland—and today there are five annual conferences with 275 pastoral charges and 27,000 church members in those countries.

Further, they organized Methodist missions and conferences among Scandinavians in New York, Iowa, Wisconsin, Illinois, Minnesota, Michigan and elsewhere—which later merged easily and naturally with the English-speaking conferences.

Evangelism among German immigrants had foreign results also—converts made in America were responsible for Methodism in Germany, Austria, Hungary, Yugoslavia and the three Baltic States. Annual Conferences formerly composed of Germans in this country long ago merged with English-speaking conferences.

Spanish-Speaking Work

Methodist work among the Latin Americans of the United States is carried on chiefly in the southwest where there are two Conferences, the Rio Grande Annual Conference and the Latin American Provisional Annual Conference. These two conferences have more than 100 charges under the ministry of Spanish-speaking preachers. There also The Methodist Church has six schools, nine community houses, seven rural projects and one hospital.

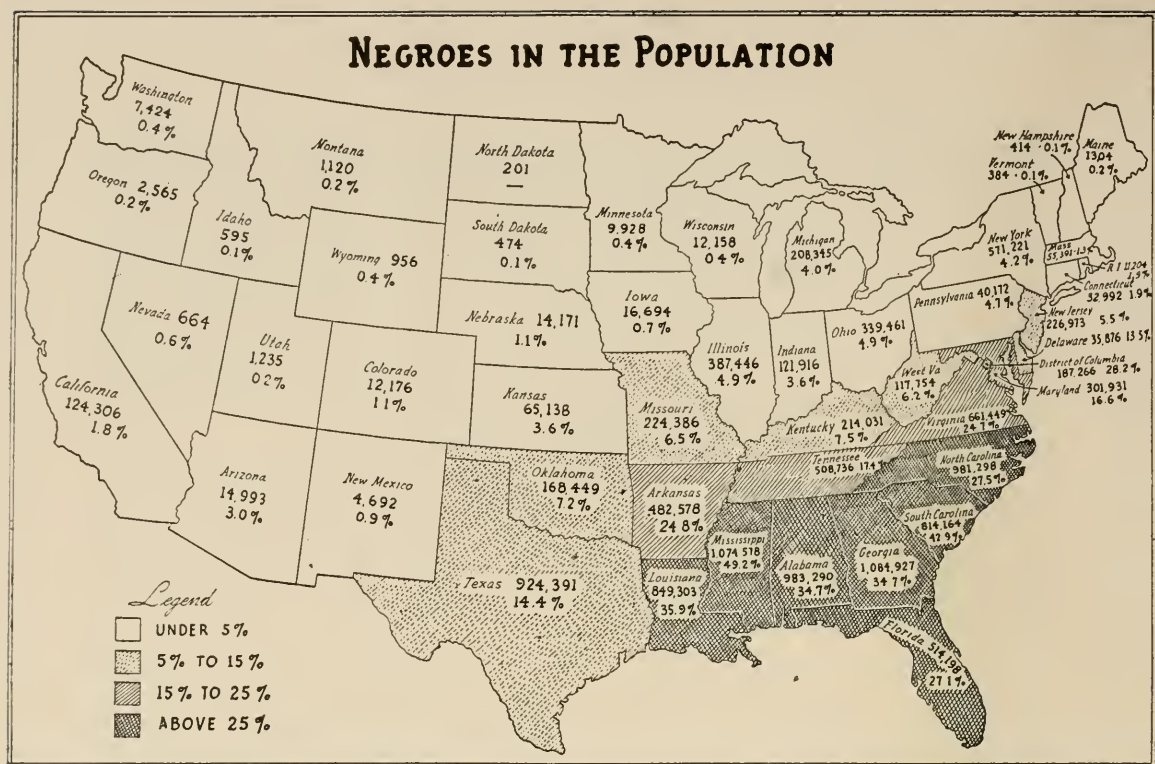
That this area of work constitutes one of the great mission fields in this country and one most productive of immediate results is proved by the fact that the Rio Grande Annual Conference is the fastest growing conference in American Methodism.

Within the space of a single generation the Methodist Mexicans in the Southwest have moved into a new world socially and economically. From the lower levels they have risen to one of high cultural and intellectual content. Rapid strides towards self support are being made in these two conferences. We could organize twenty-six new congregations at once if leadership were available. The Division has set aside \$125,000 to train ministers for these fields. We hope to enlarge the facilities for training as rapidly as possible. Southern Methodist University is providing special courses. Through recruiting and scholarships we are finding a response to the need.

It is estimated that there are over three million Spanish-speaking people in the United States. New York alone has a sizeable city of them in Manhattan and this colony has grown tremendously recently because of the influx of Puerto Ricans most of whom are desperately in need of help. San Antonio, which is more than one third Mexican, has the largest group in America. In spite of all that Methodism is doing, the surface of this growing field has barely been scratched.

The Mexicans are the only group of white foreign people among whom annual conferences are now maintained. But in the English-speaking conferences there are 124 "bilingual churches" with a total membership of about 15,000 persons. There are also fifty-one "polyglot churches" in congested neighborhoods where as many as twenty-five or thirty nationality groups mingle. The total Methodist membership of this group approximates 14,000.

NEGROES IN THE POPULATION



NEGROES IN AMERICAN LIFE

In 1940 there were 12,865,518 Negroes in the United States. They lived in every state, ranging from 201 in North Dakota to 1,084,927 in Georgia.

Thus 9.8% of the American people are Negroes. The proportion of Negroes in the population is decreasing, although the actual number is increasing. In 1900 the Negro population was 11.9% of the whole; the ratio fell at each census except that of 1940, when immigration from the West Indies kept it stationary.

Negroes Are Southerners

Four-fifths of all American Negroes are in the South. There they constitute nearly one-third of the population. In Mississippi and South Carolina almost half the people are colored. There are more Negroes in three southern states than in all the northern and western states combined.

The highest proportion of Negroes in the population outside the southern and border states are found in New Jersey, Illinois, Ohio, Michigan, Pennsylvania and New York, where it ranges from 5.5% in the first to 4.2% in the last named. On the other hand the ratio in Mississippi is 49.2%, in South Carolina 42.9%, in Louisiana 35.9%, in Alabama 34.7%, in Georgia 34.7%.

There are large Negro centers in northern cities, but their percentage of the total is negligible. The largest, New York, has 458,000 Negroes, only a little more than 6% of New York's seven and a half million people. There are two counties in Mississippi where they outnumber the whites nine to one, and there are 180 southern counties in which there are more Negroes than white people.

On the Move

In recent years Negroes have been moving about in search of economic and social advantages. For the first time in our history the majority of American Negroes are now in urban territory. They are still concentrated in the South, but it is an interesting fact that the largest Negro centers in the world are in the North. Besides the 458,000 Negroes in New York, there are 277,000 in Chicago, and 250,000 in Philadelphia.

Since Pearl Harbor many have gone to the Pacific Coast; the Negro population of the far western states increased 120% in two years and there are now approximately 248,000 in that area. In Los Angeles the section known as Little Tokyo, left vacant by the internment of its Japanese residents, was taken over by Negroes, and every large city on the coast received an influx.

These developments have created "tension areas" wherever Negroes have gone in large numbers. Relations become strained under the operation of those economic and social forces which have operated against Negroes all over the country. The stage is set for conflicts, and clashes have acutally occurred in northern cities.

Methodism and Negroes

Methodism has served the Negro people from very early times, dating from the "plantation missions" in the South. In 1862 there were more than 200,000 Negro members of Methodist churches in the southern states. The southern arm of the Church formed its Negro members into an independent but associated denomination, the Colored Methodist Episcopal Church. It now has about a third of a million members and several institutions and is still closely related to the mother Church. The northern branch organized Negro conferences within its own body, and some white conferences had Negro members.

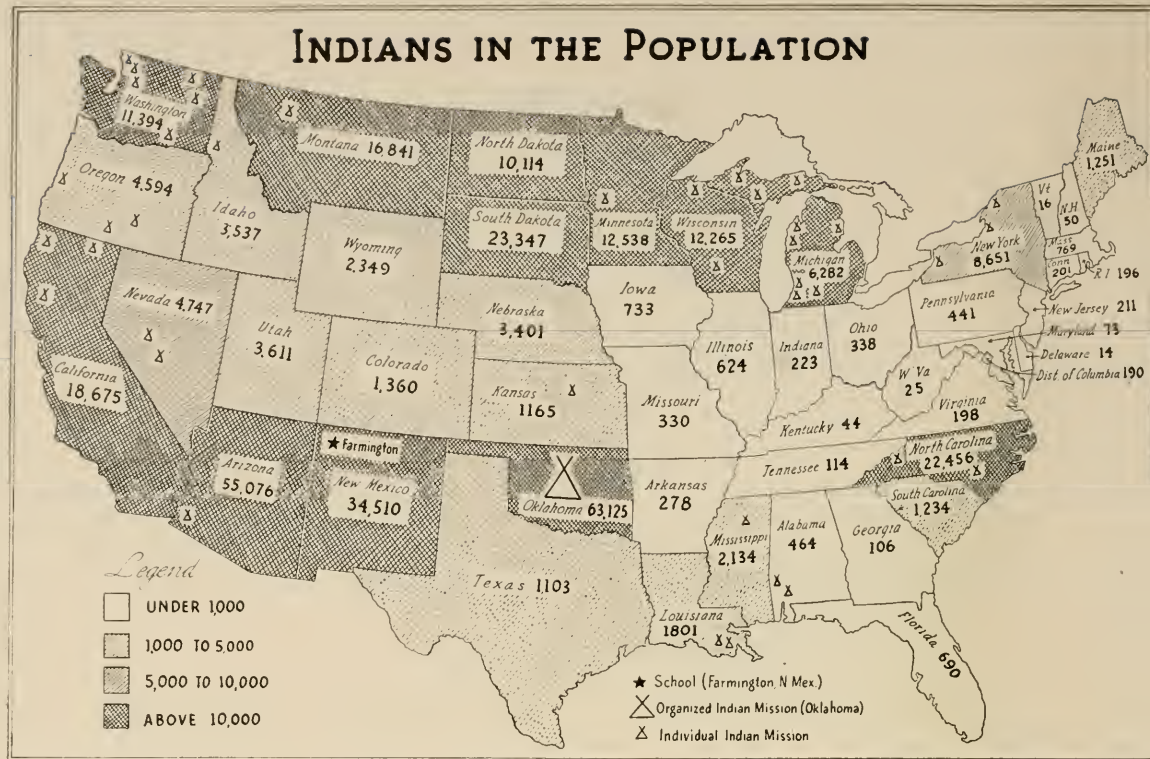
Today the united Methodist Church has about a third of a million Negro members in its Central Jurisdiction—more than all the other predominantly white denominations combined. There are also more than 12,000 Negro members of churches in the North-eastern and Western Jurisdictions.

The Methodist Church is splendidly equipped for the gigantic task of teaching brotherhood. It has the organization and scope—it is world wide and comprises all races within its membership.

During the hectic quadrennium which ended in 1948, we continued the established services to the field and intensified our efforts to reach and serve the large number of newcomers to the great urban industrial centers. So great has been the migration of the Negro from rural areas to the cities that it has changed the picture entirely.

The city has had a particularly degrading influence upon members of the Negro group. Every great city has witnessed an influx of Negroes. All the existing religious and social agencies have been overwhelmed. But we have established fewer than forty new churches in city areas since 1940. Hundreds of thousands still are untouched by the influence of the church. Today Methodism has an opportunity with the Negro. Let the church speak; then let us act in accordance with our words

INDIANS IN THE POPULATION



AMERICAN INDIANS

There are approximately 350,000 Indians in our country, less than half of them being full-blood Indians. They are found in all the states, the largest number being in Oklahoma. They would make a city as large as Denver.

Most of the Indians still live on reservations as wards of the government, although they are citizens of the country. They are divided into 280 tribes and speak 58 dialects. There are 161 reservations; the Navajo reservation has around 50,000 Indians, and others are much smaller.

The Indians are not a "vanishing race," as many persons suppose. Actually, they are increasing rapidly. It is true that they are not as numerous as they were in 1700, for when they were conquered by the white man and placed on reservations the death rate soon soared far above the birth rate. But the turn of the twentieth century brought a change for the better and the death rate started downward. It is still dropping and is expected to become as low as that of rural white people.

In many cases the tribal distinctions are quite marked, and the Indians still observe tribal lines quite rigidly. Tribes were regarded as nations, and are so called in early literature and in our treaty negotiations with them. Languages, customs, occupations and modes of life differed among the tribes, as they still do.

This tribal consciousness, though often unknown to or ignored by well-meaning persons and organizations, has an important bearing on all forms of activity among the Indians. It makes church comity arrangements difficult and prevents unity. For example, preachers cannot often serve outside their own tribes and intertribal congregations are impracticable. In towns it is often necessary to maintain churches for Indians who would be welcomed in the white congregations.

Those who have reaped the full blessings of our American culture are in a decided

minority. Many are as pagan as were their forefathers—the Indians are the least-evangelized group in our midst. Many are illiterate, and most are poor.

Their small number does not indicate their unimportance. They are one of the neediest groups in the country, and in spite of long contacts we have not succeeded in integrating them wholly into our American life, greatly raising their standard of living, or providing adequate educational facilities and economic opportunity. It seems strange that such should be the case, since they were on this soil centuries before the white man. We have sinned against them and bungled the handling of their affairs, and we owe them far more than we are ever likely to repay.

New Influences

The war had its effect upon Indian life. From the reservations came some of our outstanding soldiers, who fought bravely and well for America on distant battlefields. Service flags in abundance hung in Indian windows. Prayer meetings were held when the soldiers left and in some places all-night prayer meetings were held for their safety. Girls left the reservations to work in munition factories.

Methodism

Our church serves in 76 projects for American Indians. Some are very small, and are merged with the regular conference program. Fifty-six projects are united in the Indian Mission of Oklahoma, which represents our largest single unit. This group led the church in the evangelistic emphasis of the Crusade for Christ.

A project for leadership training is under way. This is, without question, the greatest need today. Too long has the white man looked upon these fine people as charges. Experience has shown that native preachers, teachers and social leaders are equally as proficient and efficient as those sent in from the outside.

Methodist missionary work among the Indians is of two general types, the organized work in the Indian Mission of Oklahoma and the scattered work through many states. The Indian Mission of Oklahoma is divided into three districts and ministers to twelve tribes. There is a constituency of twelve thousand.

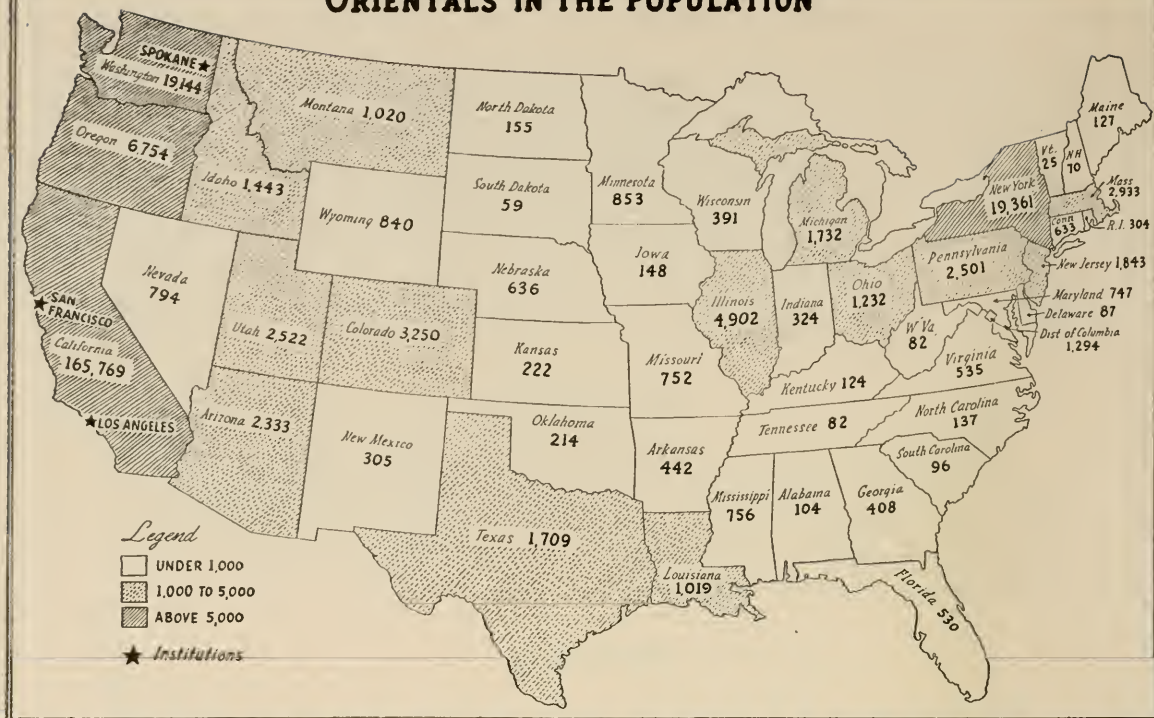
Two women workers engage in home visitation, organize the women and children of the churches, and take an active part in the religious instruction and training of Indian youth at government boarding schools. This work directly reaches six of the ten government schools and indirectly touches two more. Several pastors, white and Indians, also serve as teachers in such schools. Thus Christian education is made available to an enlarged number of Indian students.

Yet in spite of everything that has been done it is said that 40% of all the Oklahoma Indians are yet pagans.

Outside of Oklahoma The Methodist Church carries on missionary work in thirty-nine places: three in California; three in New York; one in Nevada; one in Arizona; one in New Mexico; ten in Michigan; one in Kansas; one in Montana; three in Oregon; five in Washington; two in Wisconsin; two in North Carolina; two in Louisiana; one in Alabama; one in Idaho; one in Mississippi; one in Minnesota: These are single missions or pastoral charges related to the districts and annual conferences where they are located.

Unique among Indian projects is the Navajo Mission School at Farmington, New Mexico. This is a co-educational institution with approximately 150 students.

ORIENTALS IN THE POPULATION



ORIENTALS IN AMERICA

In 1940 there were 260,796 persons of Chinese, Japanese, Filipino and Korean ancestry in the United States. Of these, 145,067 were native-born Americans. The different groups were represented as follows:

	Total	Native
Chinese	74,954	30,868
Japanese	138,834	68,357
Filipino	45,208	45,026
Korean	1,800	816
Totals	260,796	145,067

The map shows the distribution of these Orientals in the various states before the removal of the Japanese in California, based upon the census of 1940. No census has been made since that time, but the Japanese have returned in large numbers to the Pacific Coast, so the figures must be regarded as only approximately correct.

Some Problems

The coming of Orientals to this country created some social problems which are still unsolved. Racial animosity and misunderstanding developed in the west, resulting in a series of discriminatory laws which culminated in the Federal statute barring all Oriental immigration.

There were allied problems. The differences in race, language, religion and cultural background prevented the full assimilation of the Orientals into American life, and they remained an undigested bloc, apart from the general stream of life.

As numbers increased, economic competition entered the picture and tended to heighten existent tensions and create new ones. The Chinese worked on the railroads and operated shops and hand laundries. Japanese were domestic workers and excellent gardeners. Koreans cultivated fruits and vegetables, and the Filipinos found work of a miscellaneous nature.

Low living standards enabled them to work for a small wage, and intensive methods produced abounding crops. Thus the Orientals were frequently able to outbid others in the labor and agricultural markets. This fact brought forth the California laws which forbade the Orientals to own land.

Religiously, the newcomers tended to follow the pattern of the "old countries." The Japanese were Buddhists, and they soon dotted the Pacific coast with Buddhist temples. The Filipinos were largely Roman Catholics. The Chinese did not organize their religious life in this country; many were or soon became Christians, but the majority, if they had any religious faith, adhered to a confused mixture of Confucianism, Taoism and the traditional superstitions of China. The Koreans were largely Christians, and probably half of them were Protestants.

In spite of the discrimination practiced against them, the Orientals were—and are—good members of the body politic. They were energetic and thrifty, and never became public charges. Their children progressed well in our schools. There was little or no crime among them. And time proved them to be loyal subjects and brave defenders of their adopted country.

Methodism early began offering the evangelical gospel and Christian service to the Orientals on the Pacific coast. Its work does not differ greatly from the regular work of the church elsewhere; it includes congregations with Oriental pastors, Sunday schools, women's and young people's societies, and the other customary activities. No educational institutions have been necessary, since the young people are admitted freely to the public schools and colleges, but many of the churches have language schools in which children are taught, not English, but the tongue of their Oriental forefathers. The work is predominantly evangelistic in character.

Japanese

After the long, hard years of displacement and internment camp life, our American Japanese people are settling down and taking up the broken strands of their lives. The church, which stood by them all through those difficult days, and after their release helped them re-settle, is still backing them and helping them readjust in a world where resentment still smolders in the hearts of many whites.

The church has won the full gratitude of the Japanese Americans and they, in turn, have won the admiration of the church. As one Home Mission executive puts it, "The faith and courage of these people witness to the power of Christ in the lives of men. The Crusade funds made possible a happier relocation. The entire church should rejoice in its opportunity to assist in this great venture, and give thanks to God that His spirit can lead men through heartbreaking troubles and keep their souls sweet and serene."

The trouble began, of course, with the war with Japan which marked a turning point in our relations with a people with whom we had been on friendly terms for some generations. To those of Japanese descent it did violent things. Two thirds of this group was made up of American citizens by birth; the other third of aliens forbidden by law to become citizens. All of them were placed in protective

custody and lodged in temporary assembly centers from which they were later assigned to relocation centers.

The Japanese adults who were loyal to Japan were placed in a separate center at Tule Lake in California. With them they took their children, so that, unfortunately, a large part of the disloyalty center was occupied by boys and girls who were born in the United States, and whose loyalties and interests are with America.

The other Japanese were gradually released into the common stream of American life. Many young men enlisted in the American army and gave heroic and loyal service on the field of battle. Others found homes and work in distant places. Some communities were unwilling that American citizens of Japanese parentage should live and work in their midst. Enough violent acts were committed to create fear in many hearts.

The Methodist Church had a successful program of work among the Japanese-Americans on the Pacific Coast. Its Pacific Japanese Mission had wise leadership, and many Japanese churches had assumed full self-support. Almost overnight much of this work was swept out of existence. Of the 37 organized churches, 32 were evacuated. The church followed its people to the relocation centers and 31 pastors entered and continued their religious ministry in the enclosures. Several missionaries formerly in Japan were also assigned to this work. Every attempt was made to hold the unoccupied church houses for the return of the people to their communities. Thirty-four evacuated churches and chapels and forty-one flats and parsonages, or seventy-five buildings, were thus held.

Never before had a home missionary enterprise passed through such circumstances. The worst is over, but there still remains a lot to be done in reconstruction of Japanese work.

Chinese—Filipino—Koreans

The other Oriental groups in the United States have not experienced such difficulties as have fallen to the lot of the Japanese. Methodist missionary work is carried on among these also. It began among the Chinese immigrants nearly 100 years ago. These have been responsive to the Christian message and many excellent results have been achieved. A number of mission centers have been established in China by returning Chinese who were converted to Christ in the United States.

Work among these three groups is organized as the California Oriental Mission, under the administration of an American missionary. There are eight Chinese churches, six Filipino churches and four Korean churches. The total membership is about 1,150. The pastors are Orientals, and three American women serve as missionaries among the various groups in the area of San Francisco Bay.

The Gum Moon Home is a residence hostel, community center, and place of fellowship for Chinese girls in San Francisco; it has for many years rendered an important service and has assumed large significance since Pearl Harbor. Outside the California Oriental Mission there are churches for the Koreans in Chicago and New York and for the Chinese in New York and Philadelphia.



Happiness as well as pay checks is what Goodwill Industries bring to the handicapped. This worker at the Denver center is typical of thousands whose lives have been transformed through Goodwill.

GOODWILL INDUSTRIES

One of Methodism's most important contributions to our age are the Goodwill Industries, centers where the handicapped and underprivileged are employed in reconditioning discarded goods for resale. The slogan, "Not Charity but a Chance," characterizes the function of the industries in the Christian task of rebuilding broken lives. (These centers now operate in over 90 cities and four new industries were started in 1947-48.) But a recent survey shows that at least 100 more are needed to keep pace with the swelling tide of handicapped humanity. The wreckage of the war has left hosts of disabled veterans, many of whom, at the suggestion of the government, turn to Goodwill for rehabilitation. In addition to these veterans there are thousands of Americans who are seriously disabled by accidents each year.

To a person who is crippled, deformed, disfigured or in frail health Goodwill offers the chance to work and earn under conditions suited to his limited ability. To handicapped youth it is a chance for apprentice training and shop experience from which he may "graduate" into a job in normal industry. To the older man or woman, disabled in middle life, it offers a chance to "come back," to regain strength and confidence in former work or in training in an entirely new field. For shut-ins it provides a chance to earn at home.

A job is a most important step in the rehabilitation of a handicapped person. No one can estimate the tremendous psychological lift an honestly earned pay envelope can have for such a person. Often his first pay check is a key to self respect. At the Goodwill Industries he not only finds work, but sympathetic and helpful friends in the carefully

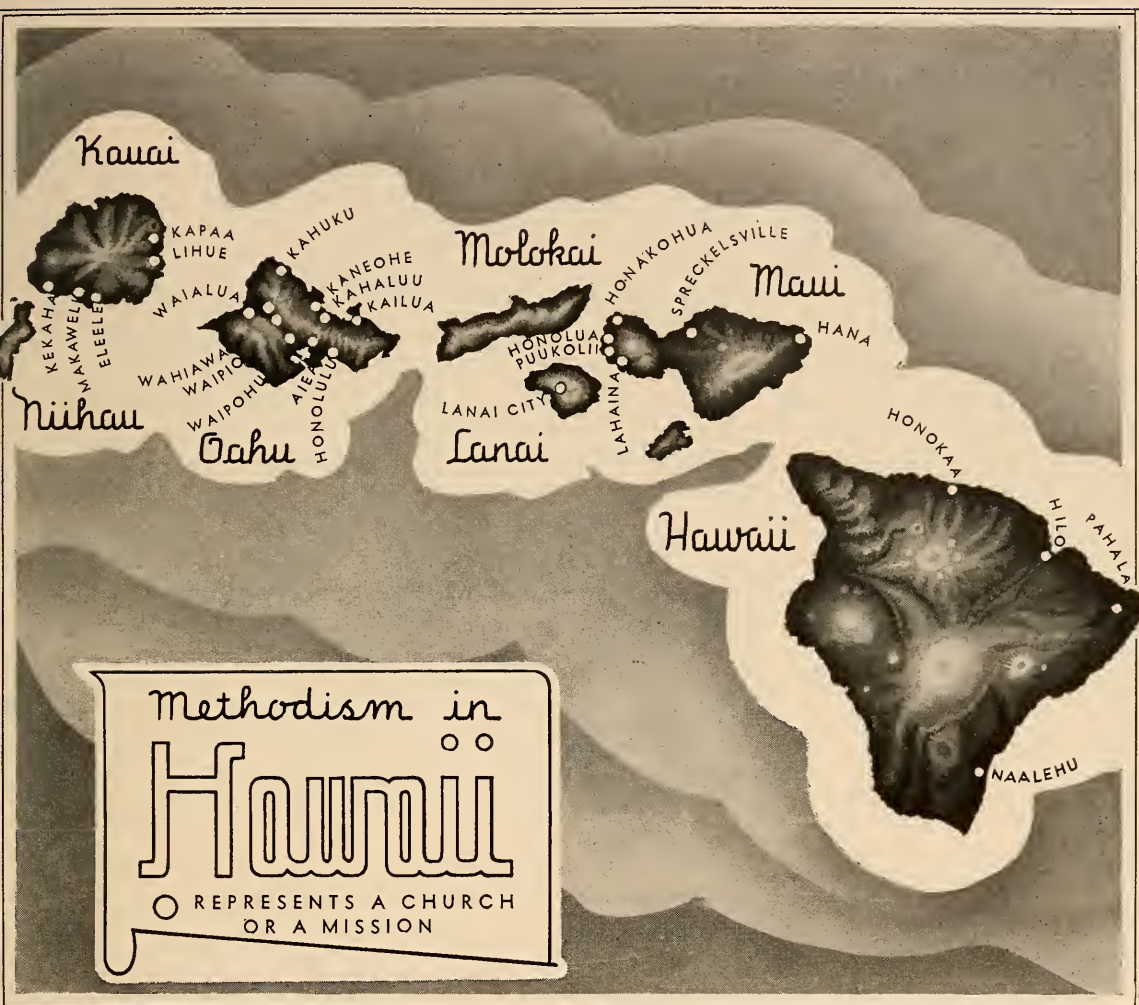
trained counselors who pull him out of the psychological quicksand of self pity and guide him along the road of self realization. As one worker stated, "I am a new person. Goodwill advisors convinced me that forgetting my own trouble was largely a matter of helping others become happier. And their formula worked miraculously. My success story is far from a spectacular one, but it is my victory over me, due I believe to a stubborn resistance I have developed to self pity. Goodwill taught me that."

Goodwill Industries, which began as an enterprise of Morgan Memorial (Methodist) Church in the slums of South Boston in 1902, has spread across this nation and even penetrated into China and South America. The centers are based on the principle that God can redeem men and women through economic and social processes. So well has this ideal worked that conversions are recorded frequently at work benches as men fight their way back to self respect and productive enterprise.

The industries vary somewhat in different communities but they all have the same basic program. First, trucks call at homes and collect discarded furniture, clothing, toys and other articles that have salvage value. These things are delivered to the centers where they are sorted, washed or dry cleaned and sterilized. Then they are delivered to various departments such as clothing repair, cobbler's shop, furniture repair, wood-working, electrical repair and toy shops. Workers recondition the articles, making them almost as good as new. Then the goods are placed in the Goodwill salesroom where the poor, who cannot afford new things, buy at bargain prices. And so the employees of Goodwill help others as they help themselves.

THE AMERICAN OUTPOSTS

HAWAII, PUERTO RICO AND ALASKA



In Hawaii, where East meets West in mid-Pacific, the Methodist mission faces the challenge of both the Oriental and western worlds.

In past years a religion compounded of many superstitions, traditions and tabus had a strong hold on the Polynesians who inhabited these lovely islands. The people divided their deities into three classes, those of land, sea and air. They believed unquestioningly in the supernatural until white traders came.

The contact with the white man and his civilization lessened their belief. In the early 1800s some of the liberal natives began to question the time-honored tabus.

Since the religion of the Hawaiians was breaking down, the islands proved to be a fertile field for Christianity and a band of Protestant missionaries from New England arrived in Hawaii in 1820. The group who had come to convert an idolatrous people

was composed of two teachers, a doctor, a farmer, a printer and their wives. These missionaries accomplished wonders among a people whose language had never been reduced to writing. Within three months the king was reading the New Testament in English. Soon the native language was reduced to writing and the printing press turned out Webster's spelling book in English, a Hawaiian primer, the Sermon on the Mount, the Gospels, and finally the Hawaiian New Testament. Within five years they persuaded the islanders to make the Ten Commandments the basis of their laws. As the sugar industry became more and more powerful, cheap labor was imported from the Orient. Most of these newcomers were non-Christian, and the island became again a mission field.

The first Methodist activities in Hawaii served the Caucasians only, and were administered from 1855 to 1862 in turn by three ministers of the California Conference. The enterprise proved to be a financial problem. The church and parsonage that had been built were bought at public auction by the Protestant Episcopal Church.

Almost a quarter of a century later some young Japanese in California read in a religious paper published in Japan of the plight of the Japanese who had been imported to the Hawaiian sugar plantations. They were inspired to send help and in 1887 the Rev. K. Miyama went to the islands. This marked the beginning of the present program which now serves the Japanese, Filipinos, Koreans and Caucasians.

In Hawaii there are 36 Methodist Churches which have a membership of 4,000. The center of Caucasian Methodism is the First Methodist Church in Honolulu which observed its fiftieth anniversary in 1944.

An important and relatively new project is the Kailani Methodist Camp, Kailua Beach, Oahu. This camp, dedicated in 1947, is an assembly ground for conferences, institutes and youth meetings.

The Woman's Division operates one institution, the Susannah Wesley Home, which houses women and girls of various races and ages. It is in Honolulu.



The roughly rectangular island of the West Indies called Puerto Rico is one of the most densely populated areas in the world. More than two million people live on the island which is 95 miles long and 35 miles wide. Coupled with crowded conditions is the abject poverty of most of its people which never fails to shock the visitor.

The Roman Catholic Church has been dominant for 400 years but has done little for the people. It left them in almost total illiteracy and forced illegitimacy upon millions. It not only failed to eliminate the primitive superstitions that thrive on the island but added more of its own.

The United States, which took over Puerto Rico from Spain in 1898 as a result of the Spanish-American war, has brought religious freedom and real Christian service to the people. Free public schools were set up all over the island though there are still too many children to be accommodated by them. The U. S. Public health service stamped out smallpox and yellow fever, but tuberculosis, hookworm and malaria still carry off multitudes every year.

As soon as Puerto Rico became a Territory of the United States, missionary agencies of American Protestantism began their work. The island was zoned to prevent compe-

tition and overlapping. The Methodist mission was established in 1900. There are now 26 Methodist pastoral charges, 92 preaching places and a church membership of over 4,000. The outstanding Methodist institution is the George O. Robinson School for Girls at Santurce, a suburb of San Juan. Established in 1902 and enrolling more than 500 girls in all its departments and extension classes, it is the only Protestant elementary school for girls on the island. It operates in modern new buildings and is under the administration of the Woman's Division (Home Department) of the Board of Missions and Church Extension. One of the extension projects of the Robinson School is the operation of kindergartens in many small towns on the island.

The Methodists cooperate in all interdenominational movements and institutions. Probably the most important of these is the Union Theological Seminary in Rio Piedras where preachers for all Protestant denominations are trained.

Santo Domingo

For a quarter of a century, the Division has shared in an inter-denominational program known as The Board for Christian Work in Santo Domingo. Today we cooperate through representation on this Board with the Presbyterian Board of National Missions and the Evangelical United Brethren Board of Home Missions in the administration of a one-hundred-bed hospital, twenty-three churches and a significant community program.

The hospital is recognized as one of the best in Latin America. Daily the Gospel goes out over a local radio program and well-organized services are maintained in the churches. This work is an outstanding example of Christian cooperation. Your representatives on this board have found deep satisfaction in this cooperative work.



Although half a century has passed since cries of "gold" attracted droves of adventurers to her shores, Alaska is still imbued with the same daring spirit she had then. Her towns are bustling, colorful frontier centers, populated by both whites and natives, a term which includes Eskimos and other Indian people and the Aleuts.

The name "Alaska," which means "great country," was well chosen for this vast territory which covers 586,400 square miles. Here Methodism extends from the Aleutians and the towns of southeast Alaska to far-north Nome beneath the Arctic circle. Methodists stem from the cross section of sturdy folks who settled Alaska. These early pioneers, famed for being independent of spirit, passed on to their children the qualities that develop from wresting a living from a frontier country.

The churches have a strong foothold among the righteous people of the towns, although there is still much gambling and drinking among many of those with no church affiliation.

Isolation, even today, makes it impossible for many Alaskans to attend church regularly, especially during the winter. This situation does not daunt the faithful church members, however. For example, furriers, who spend most of their time on far-off

islands, bring their children into a town to join a church and sign up for Christian literature to be delivered by boat during the year to their lonely homes.

There are 12 Methodist churches in Alaska and five Methodist institutions, operated by the Woman's Division. One of the best known is the Maynard Columbus Hospital in Nome, whose patients, whites and native alike, come by dog team, boat and even by plane. High drama often centers around this Methodist hospital in the Far North, when the radio calls "bush pilots" to bring their planes to remote villages to transport the sick to this hospital. Often the weather is too bad even for daring bush pilots to fly and the urgent appeals continue, for the ability of a pilot to get through is often the determining factor in life or death.

Also at Nome is the Lavinia Wallace Young Community Center for Eskimos, a place of worship and recreation. Since Eskimos love to sing, music is featured at the center.

The Jesse Lee Home, an orphanage for native children, was established in 1890 at Unalaska in the Aleutians, but was moved to Seward in 1925, where it is located today. Here, in addition to their academic studies, the boys are taught modern methods of agriculture and trades, such as printing, mechanics and shoemaking. The girls learn homemaking.

There are two hospitals in Seward, both operated by the Methodists. The Seward General Hospital was started in 1930. The newest one, acquired in 1946 on a dollar a year lease from the Territorial Government, had been an army hospital at Fort Raymond when troops were stationed in that part of Alaska. This newly acquired institution is for tubercular patients only. Its founding marks one of Methodism's greatest strides in public welfare in the region, for tuberculosis is one of the greatest scourges of the Far North.

